

INTRODUCTORY

ADDRESS

DELIVERED AT THE OPENING OF

THE MEDICAL COLLEGE

OF THE

STATE OF SOUTH-CAROLINA.

NOVEMBER 10, 1834.

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ADDRESS.

GENTLEMEN OF THE CLASS:

By the will of Him, who is the Supreme Disposer of events, we have been permitted to assemble, once more, within these walls. Once more, have the Trustees and Faculty of this institution, been enabled to open to you its portals.

In resuming, under a new organization, our respective duties and responsibilities, which have been so long, and so ably discharged elsewhere, by my associates, I should do injustice to their feelings, and my own, while I attempt to address you on subjects of the deepest interest to humanity, were I not to avail myself of this opportunity, to tender beforehand, our most cordial salutation, and to bid you welcome! thrice welcome! to this newly dedicated seat of instruction. Permit me to congratulate you, as well as the community, on the past encouragement given to our exertions to establish a College devoted to Medical Science and the advancement of the profession in our State; and to express our sincere acknowledgments, for the co-operation of those interested in its welfare, which has contributed so largely to crown our labours with more than anticipated success.

As citizens of South-Carolina, we feel assured, that you rejoice with us, in coming together again, under circumstances so auspicious—that, notwithstanding the animosities, at all times so disreputable, but more especially to the educated and refined, threatening, in its results, to destroy one of the most distinguished Seminaries in this portion of our country, it has risen superior to the storm; and is destined, we trust, in the

hands of posterity, if not in ours, to be an ornament and blessing to our city and common country.

In submitting the reflections which have been suggested by a consideration of what is due to this occasion, it has not appeared to me to be necessary to engage much of your attention in dwelling upon the utility or dignity of the profession. Of these, it is presumable, from the very circumstance of your having chosen, you are already convinced. Still less could it be imagined, that any one of you would have consented to appropriate the whole of this existence to the discharge of a duty, or the fulfilment of a trust, which he had priorly persuaded himself was wanting in either.

It may be, however, that the nature, extent, and variety of its principles—the ends at which it aims—the resources upon which it relies—the means it employs—and the relations, direct or collateral, it maintains—together with the influence it has exerted upon the progress of the other Sciences, as well as that which it has experienced in return, are not philosophically apprehended; or that there are some doubts still lingering in the minds of a few, somewhat advanced in its study; as to the amount of the advantages it is reputed to have conferred on mankind, or the legitimacy of its claim to the character of a Science. These considerations, will justify me, I trust, in making them therefore the subjects of our introductory remarks.

Medicine, by more competent witnesses than one, has been very aptly denominated, “a summary of many Sciences.” Based on facts, the number and variety of which, greatly exceed what any one unacquainted with the subjects would suppose, it is linked by innumerable relations, with many of the departments of human knowledge. It is, in truth, a Science of relations, the study of which, presents us with much to confound and divert the attention and the judgment. There are, for example, multiplied resemblances, of a character altogether superficial; countless analogies, real and imagined; contrarieties, unnoticed or unperceived; coincidences, as to time and space, misapprehended, and therefore misapplied; and many other associations, of names and events, having a tendency to mislead the reasoning powers of the mind, and to

divert the faculty of observation, from its only true and legitimate employment. Hence it is that there are so few sound reasoners in the art; and that, even in this age of general enlightenment, and of clear and inductive thinking, there is still wanting a true and active natural philosophy, to regulate the conduct of the understanding, and teach it the real nature and value of the phenomena presented for its consideration. Ignorance of the manner in which a subject should be investigated, its fundamental principles sought out, the nature of those on which it reposes, the evidence which sustains it, and the logical rules by which its deductions are to be evolved, is one of the commonest causes of failure, in all our intellectual researches, the simpler as well as the more complex. We cannot be surprised, therefore, at its pre-eminent operation in this.

“To know things well, we should know them,” says Rochefoucault, “in detail.” This, however, being in a manner infinite, the attempt to pursue the indication could only result in loss of time, and consequent discomfiture. Our knowledge, like that of the Chinese in the attainment of his alphabet, would necessarily be confined to particulars, and, withal, superficial and imperfect. Aided, even, by all of the modern adjuvants of intellectual improvement, the phenomena and their relations, here, are so multiplied and various, that there is not one of us, however comprehensive his capacity, tenacious his remembrance, or orderly his reason, who could hope, in the course of a long life, to appropriate to himself a small part of the merit of what is known, or has been discovered in one of its departments only. From this is deduced the necessity, not to say value, of systems, or modes of philosophising; which, keeping pace with the advancements as they are made, from day to day, are ever actively engaged in the substitution of general for particulars, or special ideas.

In this procedure, two modes are employed, known in the books upon elementary education, as analysis and synthesis;—analysis, which enables us to decompose all the phenomena presented to our observation and reflection, and to compare and examine their relations;—and synthesis, which puts it in our power to construct a fabric, according to the agreements

or differences which their decomposition may unfold. Thus in natural bodies, while engaged in their study, we perform the operation of analysis—we decompose them—recompose the result of that decomposition,—and thus deduce the laws presiding over their outward and visible manifestations. In like manner do we proceed in the investigation of the intellectual, and in like manner in the medical; the latter of which is a combination of the two preceding. In the intellectual, we analyse our sensations—examine their origin, their substances, modes, and relations—and reduce the complex to the more simple. In the medical, the process is but repeated; the objects only are more numerous and versatile. We still, however, observe, analyze, compare and deduce; and analyze, observe, compare and deduce again; first with reference to the details, and then with their combinations. Hence, as will hereafter be seen, the necessity of an acquaintance with several of the branches of physical and moral Science, and a thorough understanding of them, to the scientific prosecution of the profession which is to occupy the sum of your existence.

But, independently of this, the Sciences in general, have been long remarked to be of a social nature, and always to flourish best when cultivated in the neighborhood of each other. This experience has proved to have been especially true, with respect to medicine, and its relations; for when many of them, as in this, are combined in practice, or coalesce in such manner as to constitute what may be called a professional unit, any change effected in one, is sure to communicate itself to all. Not an improvement, or a revolution, takes place in any of them, but, in due time, exerts its influence on the rest. Hence it is, that he who would wield with advantage the combination of powers thus placed at his disposal; or use them in such a manner, that good only, and not evil shall arise; must clearly comprehend the sciences whence they are derived—the principles on which they depend—the desiderata in their application, which remain to be supplied—together with every other circumstance and consideration, constituting a proper object of philosophical, or technical, or professional research.

But this, in a science so related, pre-supposes the existence

of a degree of intellection, or maturity of mind, seldom to be found in the possession of those who devote themselves to its study; a memory already stored with the elementary materials of knowledge; an habitual control over the attention; and a judgment and ratiocination, trained and disciplined, according to the established usages of modern theorising.

There are, as Johnson remarks, individuals of such transcendent abilities, and gifted with such spontaneous powers of intellect, that they seem to supercede the necessity of all training, and excel all that labour and study can bestow. But the mass, in general, is composed of very different materials, and

“Not alike to every mortal eye
Is this great scene unveil’d.”

The individuals comprising it lie under a very different injunction. He, therefore, who would expect from his soil the blossoms of the reputed East, or fruit which shall compare with that of a more favorable clime, must not forget the conditions of his success. He must toil, with but little remission, and in well-doing be neither faint nor weary. As with the sons of poesy, “where nature’s kindling breath deigns not to fire the chosen genius,” nor “nature’s hand” to “string the nerves,” or “imp his eagle-wings,” “impatient of the painful steep, to soar high as the summit,” the attempt is only to be made “by dull obedience, and by creeping toil obscure.” Few, if any of the vocations in life, into which the race has been divided, by the wants characteristic of it, require so perfect a union of those habits of philosophising, with the daily routine practice, that “fit a man,” to use the appropriate language of Stuart, “for the consideration of things either general or particular,” or which qualify him, “to conduct with a masterly hand, the details of ordinary business, and to contend successfully with the untried difficulties of new and hazardous situations.” Knowledge, in medicine, is emphatically power, and the mind the centre of its evolutions; one is the lever of Archimedes, the other the fulcrum which he wanted, to move the earth.

Man, however, in the present state of his existence, as the very pursuit in which you propose to embark makes known;

is by nature an imperfect, and very helpless being. Dependent on parental affection, from the very hour of his birth, for the continuance of his being, he seeks in after years to shelter his perishable organization, and to defend it from the vicissitudes of climate, by the artifices of his understanding, and the activity of his physical frame; and is content, if not forced, in the decrepitude of age, to rely upon the sympathies of posterity, for the relief of wants, which his infirmities otherwise have placed beyond his reach. Strong in youth, full of vigor, and replete with enjoyment, existence is, nevertheless, to him but a precarious tenure; liable to be lost by silent influences inhaled with the breath of life; by the bolder or more open assaults of disease; or the countless contingencies to which he is at all times exposed. These seldom permit him to spin out that portion of its thread, which has been allotted, in the records of Holy Writ, to his species. Often, the mortal shaft is sped, and the blow irresistibly and fatally given, ere the arm which aimed it, was suspected to have been raised. And were it not for the conservative principles implanted by the Supreme Creator in his economy—I mean life itself, modified by the conditions of structure, resisting the powers tending to annihilate it—the race would long have been extinct. As it is, a false step may dislocate a joint—an atom of earth extinguish those orbs so that they may never more behold the revisitings of the great luminary, to whose rays they are indebted for the performance of their offices—“so thick a drop serene” may “quench” them, “or dim suffusion veil,” that they may “roll in vain,” to “find” his “piercing ray”—or the very element of being, escape through a puncture too minute to be detected. In the arrangement appointed to the present order of things, illimitable increase, is incompatible with determinate space: the older series destined for a while to the habitation of the earth, and the older revolutions, must give place to those which are to succeed them: and death is consequently the unavoidable fate of all. “From dust thou art, and unto dust shalt thou return,” is the decree of Heaven, from which no organized being can escape. The law is universal. We cannot, therefore, sufficiently admire the wisdom, which amidst such

a scene of dissolution as that which perpetually surrounds us, has provided, in the very composition of our frames, and in the powers with which it is endowed, for the permanency of the generations of Adam.

The condition of man, however, under the many vicissitudes to which he is exposed, is not alike in all. Restricted by incivilization to the procuration of food and shelter simply, urged by the indomitable instincts peculiar to that state, he scarcely ventures to speculate beyond what their early craving require. Or if, amidst the apparent inequality, which has characterised the designs of Providence since the creation of the world, there are some regions in which the seeds of plenty, have been scattered with an unsparing hand, and that are blessed with a perpetual verdure, where he obtains the ready fruit, and is provided with an ample foliage; there are others, which are cursed with comparative, and absolute inhospitality, where he contends with a ferocious tenantry for a highly precarious subsistence, in the conflicts with which, he must often fall a victim to infuriated hunger, or triumphing by superior sagacity, revel in the spoils he has not less predaciously won. Even in the lands, o'er which more than one of the votaries of science have trod, there are multitudes, who, still ignorant of architecture, take up their abode in the clefts of rocks, the caverns of mountains, or holes dug out of the bowels of the earth; or who cover their nakedness with expedients, scarcely less rude, contrived out of the twigs and foliage of the forest.

Between the savage, thus untutored, who is exposed to the rigours of climate, scanty alimentation, and almost unendurable hardships, and the lord of creation, whose cornucopia is replete with the products of industry—at whose feet, agriculture, commerce, and manufacture, have long poured out the treasures of knowledge and of wealth, there is truly an immeasurable disparity. Yet the same law of contingency attends them all; and but one end is the ultimate result. It is vain that man seeks, under the impulse of fear, to elude them. Of the millions that see the glorious god of day rejoicing in the east, not a fourth witness his return to the sign in the zodiac, where he first dawned upon their opening vision; half

die before he shines upon their manhood; scarcely another fourth attain the climacteric of forty; and fewer still realise the fable of the sphinx, feel the grasshopper to be a burden, or wear the crown of glory that is found in the way of the righteous. Besides the legions, daily devoured by the pestilence, and the numberless casualties that unforeseen beset and overcome us, thousands, nay, tens of thousands, fall daily and hourly victims, to messengers of seemingly unimportant note, incessantly engaged in spreading the mandate of the insatiate king. Generation after generation thus passeth away: and, tribe after tribe, of human beings, are not only swept from the earth, and are no more; but the very territories on which they subsisted—the lands of the most powerful and intellectual—the home of the brave and the free—where genius was wont to dwell, and patriotism to linger, are reduced, in the eventful changes that have occurred, to dreary solitude and silence—knowing no interruption. The causes and occasions of dissolution are, in truth, not to be counted; for every object, that has ever contributed to, or been the means of supporting, the continuance of life, becomes, in turn, the instrument of its destruction. The living machine is literally worn out by their continued action: the organization dies, or perishes, simply because it has been forced to live.

Encompassed as man is, with so many causes tending to destruction or decay; and so many deformities, bodily as well as mental, he would be indeed a wretched and afflicted mortal, did he not carry within his economy the principles of self alleviation. Although less provident of individuals than of the species, the Beneficent Author of nature has, nevertheless, disseminated his blessings with an equal hand; and notwithstanding good and evil are scattered over the earth, preserves, in the main, the equilibrium of the whole. Old things may be passing away, and new things taking their places, but the common balance, in the lapse of ages, is unbroken, undisturbed.

In the maintenance of this universal harmony, in the preservation of continued order, in the perpetuation of the generations of men, the select of whom are to constitute the inhabitants of the kingdom that is to come; Medicine, as a science,

has been ordained no unimportant agency; and physicians, so far as the preservation of health is material to the result, are the humble instruments appointed to forward the gracious plan. Their existence, as a class of beings, is evidently, then, the result, not of accident, but of the relations that obtain—the necessity and congruity of things. The perfection of the science, the degree of its utility, its advancement and respectability, have been left where every thing else depending upon human exertions have been left, to be determined by the laws ruling the progress of industry in general. It is manifest, therefore, considered in this point of view, that the manner in which your hours of preparation for so important a calling may be employed, is far from being of indifference; in which, if you mean to participate hereafter in the active duties to which it is devoted, you may innocently neglect, now, the golden opportunities that are offered. On the choice you may make, or the course you may pursue, depend the two alternatives, of being tributary, either to the execution of the beneficent design, or counter-acting its kindly fulfilment.

The part which Medicine has contributed to the amelioration of the sufferings of the race, has, as you may suppose, not been the same in different ages, nor in different nations. Influenced by the degrees of civilization, to which they had advanced, it has been a barbaric instrument in the hands of some, while it has established its claim to the appellation of a truly divine art in those of others. Coeval in origin, almost with that of the history of mankind, it has partaken, more or less, of the vicissitudes which have attended the communities in which it was practised; and been influenced or modified by the causes and circumstances affecting their progress, and which must, to the end of time, determine the destinies of individuals. Founded upon the implied continuance of those conservative actions and principles of the organization, having in view the preservation of the individual, to which reference has been already made, it has moved onward to its present condition, though with a comparatively slow and unsteady pace, very unlike, it must be confessed, the regular and equal step which characterized the march of the less technical, or, in other words, more popular

sciences. We have no knowledge, from the records of history, whether there ever was a time, in which the first inheritors of the earth were totally ignorant of the means of mitigating bodily suffering. As an art, it was practised among the Babyloneans and Chaldeans; and Heroditus, the father of historians, informs us, that they were accustomed to expose their sick in the market places and highways, in order that they might benefit from the personal experience of the passers by, or receive such council as they were able to give, from what they had seen beneficially done for others similarly circumstanced. Analogous statements are also related of the Assyrians in general—the Egyptians—Lucitanians—and of Greece, the fruitful mother of many sciences, in whose hands it assumed, for the first time, the character of a system. Here, it is well known, Esculapius lived, and that the first temple was raised and dedicated to the salutiferous deity, on the tablets of which were inscribed, the aphorisms constituting the early rudiments of the present philosophy.

I have to regret, that the space allotted to this address, will not permit us to trace the course which it has subsequently run: to examine the chief revolutions, or other remarkable changes, through which it has so variously passed; to inquire, as to the effects of the belief, once so general, in supernatural power; of those of credulity; and of scepticism, the offspring of credulity; of pre-conceived opinions, false theories and absurd conceits; habitual routine; and blind submission to authority and of fashion; of the many misconceptions as to the powers and offices of nature; and the misapprehension of circumstances, such, for example, as those of diet, air, caloric, habit, the nature of which were but illy understood;—of the aid which has been derived, and the corruptions which have been introduced, from the states of the collateral sciences; of the effects of soil, climate, season, and culture, upon many of the remedial means which have been employed; erroneous, and clumsy modes of preparing them; the vices of dietetics; unseasonable collection; fraudulent mixtures; and incompatible and unscientific complication or combination. It is sufficient to remark, that Medical Gymnasias have multiplied with

the progress of knowledge, until they are now to be found in nearly every corner of the civilized world, advancing with the tide of population, diffusing the accumulated experience of the past, and widening that of the present. Their internal organization, however, is, as may well be conceived, not the same in all. They differ in their endowments, as well as in the means and opportunities afforded for improvement, giving and receiving a moral and intellectual tint, according to the communities, in the neighborhood, or in the midst of which, they have happened to be located; and influenced by the guidance under which they have been directly regulated or governed.

In the United States, with few if any exceptions, they are conducted upon principles nearly allied to those governing this; differing in the mode of distribution of the lectures, rather than in the nature of their objects. It is to be lamented, that in this particular they are so far inferior to those which are to be found on the Continent of Europe, more particularly of Germany and France. Compared with several of these, they are undoubtedly contracted. Indeed, it is but a short time since, that some of the departments, which were regarded to be essential there, have been recognised as even useful here. In these long favoured regions of medical scientific culture, they have attained a degree of perfection as to detail and division, which our shorter duration has not yet permitted, or warranted to be introduced among ourselves. With the daily increase of matter, and the extension of knowledge, relative and immediate, classification has necessarily been enlarged and perfected, requiring, in its turn a multiplication of those who were laboring, both in the closet and the field. These deficiencies, we hope, as far as the short term of our course would permit, will be supplied, by the substitution of a supplementary series; and doubt not, from the known talents and zeal of the gentlemen who are to be engaged in delivering the lectures, and the opportunities they have enjoyed, that they will fully realize public expectation, and amply repay those, whose desire of improvement, may lead them to seek the advantages intended to be bestowed.

The Medical departments of this Institution, comprise seven Professorships: Anatomy, which teaches the structure of the

human oeconomy; Physiology, the actions and functions of that structure; Chemistry, and *Materia Medica*, the properties of the substances employed in the practice of the profession; the Institutes and Practice, the principles regulating their employment, as well as the details of their application to particular cases; Surgery, which has a similar object in view, and is governed by the same principles and laws; and Obstetrics, the aim of which is the mitigation of the pang inflicted upon our fair and penitent progenitor, for the violation of the law given as the test of her obedience; and the preservation of the lives and health of that portion of creation, for whom the sympathies of heaven have been so pointedly expressed, and in whom we expect to live a second and a third time, in our race. Time will not admit of our dwelling upon either of them now. Indeed, this would be entirely superfluous, since they will severally be considered, in the course of the present season, by the respective chairs to which the duties have been assigned.

It can hardly be regarded, after what has been remarked, as irrelevant, to say a few words as to the cause or causes which have occasioned European Physicians, to do so much more in the advancement of professional Science than American; or to inquire, how it has happened, that the amount of obligation which remains to be paid, is so much larger on our part than theirs:—that we have made, in fact, comparatively so few discoveries, and given, in return, so few inventions. It is evidently, not because we are less enterprising, less studious, or less given to application; nor yet, that we are less faithful to the trust which has been reposed in us. In either of these, American practitioners are not surpassed by their professional brethren, in any quarter of the globe. The reason, in my humble opinion, is easily explained. It is twofold: 1st, it is owing to the ampler opportunities of observing and experimenting, which it has fallen to their lot to enjoy; and, 2d, to their being better qualified, by long existing seniority, as well as by virtue of their preparatory education, in general, to turn these opportunities to their proper and appointed accounts. The force, as well as the truth, of this latter observation, will readily appear, from a consideration of the laws of intellection,

and the circumstances regulating the acquisition of knowledge. The acquirement of this indispensable treasure, every one knows is, in the first place, the result of the exercise of the senses; and in the second, of that of the operations of the understanding. To obtain it, we must primarily see, and hear, and feel, and taste, and smell, and then judge, and reason, and conclude. Consequently the sum of it, which may be acquired, will, *cæteris paribus*, bear a determinate ratio to the number, and variety of the phenomena that may be presented. These being numerous, or the field of observation extensive, or comprehensive, the amount to be known must necessarily partake of their magnitude or complicity; and *vice versa*. Now this is, what has actually obtained, from our relative situations; and the advantage has, up to the present moment, been decidedly on the side of our trans-atlantic co-labourers. They have seen, or in other words, observed more, and have had, therefore, the superiority. The denser population of the older countries—their armies, navies, hospitals, and other congregations of individuals, which they have been forced, from a sense of their own security, to sustain, for many years, and I might say ages, have served as so many seminaries, in which the facts ordinarily seen in private practice, at long intervals, and scattered, as it were, at several interstices, and presented to the view of a multiplicity of observers and experimenters, are collected together, and offered to one and the same mind, in so condensed a form, as almost necessarily to elicit the results of frequent, minute, and comprehensive supervision. Each, having observed within the compass of a short career, a greater number of phenomena, together with their several relations, generalization and induction, must of necessity have been more common, and better sustained.

But it is not alone to this, that the disparity is to be attributed. The individuals who have done the most, and have been foremost in advancing the interests of Medicine, have been distinguished, not less by the second condition which has been stated, than by their eminence in the advances that were made. To the minds of the multitude, to observe, it would seem only to be necessary to open the avenues of the senses, and that

knowledge must inevitably flow in; the objects, or phenomena, must, without the possibility of evasion, enter, and take up an arrangement, at once clear, comprehensive, and orderly. The idea thus entertained of its meaning, is, altogether, too mechanical or passive. That this, is not the case, every philosopher individually knows; and were it otherwise, there is not an experienced hospital nurse, who would not be skilful in the management of most diseases, or deserving of nearly the same degree of confidence, as the youthful graduate, just let loose from the technicalities of the dissecting room. Observation, philosophically understood, is a truly active and complicated operation, implying the exercise of powers, which it is the aim as well as the end of philosophy itself, not less than of education, to cultivate and perfect. Objects and relations, may exist without number, but it is in vain that they present themselves to our intellectual organs, unless these be previously disciplined, by having undergone the regular use or exercise. The ideas transmitted by the senses, are but the rude materials of knowledge, the accumulation of which can only make up a mass. It is by the action of the senses upon each other, the reciprocal operations of the faculties of the intellect, and the reaction of the former upon the latter, and of the latter upon the former, that order arises, and knowledge is induced to assume the regularity of system, which entitles it to be considered as scientific.

It is in this particular, that the men referred to, considered as a class, possess over us the advantage. Education, academic and collegiate, is with them on a better footing. The preparatory period of life being spent in employments, the necessity of which, in this country, is felt with but too little force. Here, it is not unusual to leap over all the probationary steps, and to grasp solely at the results; unmindful of the fact, that in the unfolding of the intellectual faculties and powers, the development partakes of, and is exactly analagous to, the maturation of organized bodies in general. It is, in fact successional; stage following stage, in regular and progressive order, under the excitation of appropriate and appointed stimuli, the nature of which, if withheld, cannot be supplied by any other known

or discoverable substitute. One of these stages, or excitants, omitted or dropped, renders the whole process imperfect; no subsequent application being able to make up for the loss or deficiency of those inductive habits, which it is one of the chief objects of education, at this season of existence, to establish.

The utility of practical science is easily understood, and in general as readily acknowledged. In some way or other, it comes home to, and is felt by every one of us, in the concerns of life. But whatever is not thus felt, or seems alien to the daily details of business, is regarded, by the mass at least, as recondite, and therefore, but seldom appreciated or understood. Things, however, and their relations, are not to be changed, by our ignorance or knowledge of them; and their absence or presence, if related at all, must affect us negatively or positively, for good or for evil. For this reason, all studies, whatever their proximity, profundity, or extension, are to be estimated by their effects only on individual character, and consecutive tendencies, on National happiness. And as intellectual advancement, and practical utility, are the chief ends of existence;—the just and harmonious developement of all of the powers of the soul, the principal aim of philosophical education;—the object, from the first dawn of intellect, to the close, when it receives on earth its final developement, the “filling of the whole mind with light,” and the whole heart with the softening and subduing graces of a universal and christian philanthropy, it is evident that any thing which will prove conducive to these results, must, in a general sense, form not only suitable, but necessary aliment to man’s spiritual entity. Mankind in general, not less than the greater proportion of medical practitioners, are obviously too much given to the disparaging and unphilosophical habit, of estimating the human and professional character, by different rules; of dis-uniting them in thought, as though they varied in reality, or in nature; and of supposing there are powers and capacities exerted in the one which are dormant in the other.

Let us apply these remarks to the collateral sciences; and first, let us consider the relation of medicine and mathematics. In discussing this part of the subject, it is not my intention to

insist upon an acquaintance with mathematics as essential to a knowledge of medicine. This, as we all know, is a controverted point. But rather to show, that its study is not without considerable advantages, direct and indirect, to the physician. To question its utility, because of its foreignness to his pursuit, seems to me tantamount to doubting its utility to him as a man; an objection which applies with equal force to speculative or recondite knowledge in general. Now it is an undeniable proposition, that, whatever will exalt the understanding of the man, cannot fail to re-act upon that of the physician, and to produce effects, corresponding in ratio and in principle, to those which are produced upon national glory and national prosperity. Who can doubt that it will exalt the utility and dignity of both the one and the other? No one, who has felt the force of its influence, has ever questioned its widening or refining agency. The only question, then, as to its connection with medicine, should be, does it render the incumbent more or less theoretical, or more or less patient, inductive, or practical? That it widens the sphere of activity by enlightenment, augments utility by new and more extensive views of truth, and by the presentation of new instruments of invention and discovery, rendering man less theoretical and more practical, subduing and controlling his hypothetical and visionary propensities, improving his logical habits, and conducting him to, and keeping him in, the direct path of knowledge, are the effects in general for which it is chiefly prized, and for which therefore, it should be valued, in the pursuit of a science the very nature of which, as it has been hitherto studied, has a tendency to produce a contrary result, and to beget the precisely opposite states of mind. Dr. Cullen used to say, there were as many false facts in medicine, as false theories; an expression which, though not true to the same extent now as when he uttered it, if rigidly interpreted, means what has often been, by less philosophic observers, asserted of it, that it is nearly altogether conjectural.

In considering what is, or is not necessary to complete the character of a physician, men are influenced, as in all other inquiries, not less by original peculiarities of mind, than the

habits which forms of education have induced. They approve, or are biassed in favor of, what they like, or that which, by pains-taking or culture, they have been successful in attaining. They, in like manner, disapprove of, or are biassed against that which oppositely affects them. On this ground, we might suspect the testimony of Gregorie, who, conscious of his leaning to mathematical pursuits, modestly suspected himself. But we cannot say the same of Locke, whose authority is unrivalled in matters relating to the conduct of the understanding; whose candour is unimpeachable, and whose acquaintance with the principles of medicine, such as they were in the day in which he wrote, is said to have been equally profound and minute. It was the opinion of this immortal man, it should be taught all, who had the time and opportunity, not so much to make them great mathematicians, as reasonable creatures; his ideas, being, that though we claim the title of such, yet that nature gave us only the seeds of it, and that it was only so far complete as we qualified ourselves to receive it, by use, exercise, or application. To be deep mathematicians was unnecessary; the object consisting in the attainment of that way of reasoning which it brings to the mind, so as to be able to transfer it to other parts of knowledge, as occasion may require.

There can be no doubt that medical education, notwithstanding the advances which have recently been made, still lies under the imputation once cast by Bolingbroke upon the teachers of natural knowledge in general: "much pains are taken, and time bestowed," as he expresses it, "to teach us what to think; but little of either to instruct us how to think. The magazine of the memory is stored and stuffed betimes; but the conduct of the understanding is all along neglected, and the free exercise of it is, in effect, forbid in all places, and in terms in some." In consequence of these deficiencies, self-distrusts are almost universally experienced; and practitioners or the profession at large, incapable of investigating profoundly for themselves, are placed in habitual submission to authority; and errors are extensively circulated to the injury of communities at large as well as of the profession.

It is one of not the least of its advantages, that it enables us

thoroughly to understand, and intimately to retain the spirit of philosophising, which appertains to strict, in contradistinction to vague reasoning; gives us settled or determinate ideas of the nature of demonstration, free from the perturbing influences of ambiguity, or sophism; and shows us, in a way which no other science can, the true nature, as well as the force of the foundation, on which our knowledge of the laws of natural phenomena, or the actual system of external things, rests; that it habituates us to language, precise in meaning, and otherwise free from the fallacies attending its employment in all other studies; enables us to stand on firm ground, and to progress unwaveringly, in matters which cannot be made to assume a tangible or visible shape; and not to rely upon the bare *ipse dixit* of those who have been led by a more philosophical spirit than ourselves. For it is not to be disputed, that, in connection with the physical sciences, it has exerted a most direct and positive influence over this; as well in the introduction of a more exact and enlightened spirit of inquiry; in a greater reliance upon facts, or verities, the materials of all knowledge—as in a more adroit and accurate experimentalism: that it actually banished the hypothetical notions of the chemicals and galenicals; and by its relations to Chemistry, Pneumatics, Hydrostatics, Hydraulics, Optics and Acoustics, has subsequently introduced various and important changes in the facts and doctrines of the organic sciences.

Should you ask where is the influence which medicine has exerted over mathematics, I would refer you to the name of Copernicus, associated with the soundest theories of Astronomy; of Bernoulli, the inventor of the analytical and differential calculus; of Gessner, the colleague of Haller, proprietor in part of the authorship of the Fauna of Switzerland, and Professor of Mathematics, for nearly half a century; of Gregory, already mentioned; of Piteairn, Boerhaave, and Borrelli. These were all educated as Physicians.

The connection of medicine and the philosophy of the mind will be more readily conceded; and is, perhaps, better understood, than that which has just been discussed. By the philosophy of the mind, I do not mean that time-worn and ob-

solite system, interested in speculating upon things hidden and unknowable, and in ascribing imaginary causes to realities; but the more modern and legitimate study of a more philosophical era, engaged in ascertaining the real causes of phenomena, and in rightly reasoning from verified data.

Mental philosophy has an intrinsic value in itself, independently of the influence which the pursuit of it exerts in the prosecution of other sciences. For example : we are indebted to it for having furnished the rules of philosophising in general, and determined those which speculative minds are bound to follow, and by which they are to be guided in their researches and meditations. In this respect, it has, in its effects, exercised a paramount sway. If the arts have their origin in the sciences, as has very frequently been observed, it is not to be questioned but that the sciences have theirs, in the faculties and operations of the understanding. If knowledge is power, the mind is not only its source, but the fulcrum from which it is to be applied. It is the *centrum commune*, indeed, of every thing which surrounds us,—the *solar point*, around which every thing revolves, deriving and reflecting the light of nature and of truth. Mechanics, Pneumatics, Hydrostatics, Optics, Acoustics, Chemistry, Electricity, Galvanism, as well as every other enumerated division of physics: grammar, logic, rhetoric, natural theology, morals, jurisprudence, law, divinity, politics, the fine arts, as well as the branches of philosophy, forming one of the terms of the relation under review, have, all of them, their roots therein, and through the instrumentality of their respective radicles, imbibe their appropriate aliment and nutrition. Hume's observations upon this topic, are worthy of being repeated. His words are, "all the sciences have a relation to human nature; and however wide some of them may seem to run from it, they still return back by one passage or another. This is the centre and capitol of the sciences, which being once masters of, we may easily extend our conquest every where." So also are those of Reid and Stewart. The former observes that, "The faculties of our minds, are the tools and engines we must use in every disquisition; and the better we understand their nature and force, the

more successfully we shall be able to apply them;" and the latter, that "The powers of the understanding are instruments which all men employ, and his curiosity must be small indeed, who passes through life in total ignorance of faculties, which his wants and necessities force him habitually to exercise, and which so remarkably distinguish man from the lower order of animals." Locke's opinions upon the subject are well known; and the consciousness on his part, of this necessity, is what gave rise to his justly celebrated works—"Essays on the Human Understanding."

But who, in fact, will undertake to say, in any of the relations to which reference has been made, what it has not done? or to pronounce that had not Bacon lived, medicine would have cast off so much of its former conjectural character? That Sydenham, and Brown, and Rush, and Bichat, and Broussais, and Lannec, and many other kindred spirits, would have dispersed so many of the midnight clouds that overshadowed it? Or that the scholastic jargon, so little looked into, yet now so universally condemned, contributed nothing, in the controversies which were so frequently repeated, between the fallacies of a super-annuated era, and the verities of a brighter day, to hasten the progress it has latterly so rapidly made? If they produced no other, they had this obviously good effect: they compelled the disputants to think; made them mistrustful of prior impressions; and having brought to light the true principles of ratiocination, thus led to the adoption of that perfect axiom, so philosophically expressed by the Apostle Paul—"prove all things, hold fast that which is good." Maxims thus acquired, lessons thus learned, or habits thus established, though they come from hypothetical studies, to use the phraseology of Locke, are transferred to other pursuits, and manifest their fruit, in the results. They more than compensate for the time bestowed in their acquisition.

But it is not only the fundamental principles and laws of belief applicable to all sciences whatever, that we get from the pursuit of the study in question. From it, alone, we obtain a systematic view of them, and learn, in a brief and comprehensive manner, what the mind is, or is not, equal to. There.

we are presented, with a monograph of what it has attempted; the causes of its success and failures; the distinctions between fact and opinion; the philosophical applicability of its different forces; of its functions and uses of analysis and synthesis; the grounds of uncertainty in science; the doctrines of materialism and spiritualism; nominalism and realism; the principles of relations; the relations of primary and secondary qualities; the sources of knowledge; the phenomena of the senses, and of the faculties of the mind itself; the nature of the compound notions entertained, of time, causation, motion, intuition, and of first truths; the evolution of testimony; distinctions as to events; the consequences of mis-managed or unregulated powers; the influence of opinion upon conduct; of human responsibility; the laws of investigation; grounds of confidence in our faculties; the rules relating to the detection of intellectual fallacies; the distinctions of reasoning; effects of exercise or of culture; the phenomena of dreaming, spectral illusions, somnambulism, insanity, and jurisprudence; to which we may add, in special reference to medicine, the grounds of uncertainty in the science; the relative difficulties attending the use that may be made of analogy and experience; the rules observable in the reception of facts, their arrangement, combination, or separation; the theories of cause and effect; the establishing of general principles; and the means proper to be employed in the culture and advancement of its different branches.

Yet has it been objected to as a department of philosophy, not only speculative in itself, but as wasting time upon a subject of little practical value. The sick, it is said, as well as the world at large, want practical men—men who have the aptitude, and have acquired the facility of quickly administering to their relief—not those who are occupied with the abstractions of philosophers. But who, I would ask, is it, that from generation to generation, and day to day, have contributed towards its reformation? Your practical men, or your men of philosophical abstractions? Your inquisitive minds, who, knowing how to think, as well as what to think, and availing themselves of the opportunities afforded for observation, and of the long lore of learning, come down from ages

not to be recalled, betake themselves to retirement and study, and seek out the reason of what they have seen and read? Or your practical minds, in other words mechanical minds, ignorant of the laws of intellect, the rules of evidence, and the principles of human negation or acquiescence? Superficial thinkers little perceive the connection of metaphysical philosophy and medicine, for the same reason that superficial observers see few of the links which join the events of the present day with the past, the profound labours and researches of the Bacons, Galileo, Grotius, Erasmus, Newton, Locke, Milton, or any of the illustrious authors, whose names have been previously mentioned, with those which are actually transpiring around us. But the philosophy of one age, is, nevertheless, linked with that of the next, just as the antecedent is with the consequent. The discoveries of the one become the causes of the discoveries of the other; and the continuity is carried forward till its term is lost in eternity. Now your practical men observe little or nothing of this; and knowing only what to think, are forced to take up the opinions manufactured for them by those who know how to think, and pass them as they receive them down the line of descent, to the rising and forthcoming generation. They believe improvements incapable of being made, because their own movement is the daily revolution of a circle; and are rendered tributary to the perpetuation of ignorance or error, by virtue of their own intellectual unsusceptibility, incompetency, or indolence.

There is one view of the subject, which is more particularly interesting to you as students of medicine, and which should not be passed over without being briefly noticed. The faculties and operations of the mind are not "tools" or "engines" only, which man employs in the gratification of his wants, or the execution of his purposes. They are often, and in turn, the subjects of the tools and engines of others; they sometimes require his remedial, as well as prophylactic, care. "Man is the subject on which," not "the practical moralist, and the enlightened statesman," only, "have to operate," but the scientific physician also. And if to the first is committed the paramount care, of engaging, as STEWART expresses it, his atten-

tention in his own best interest, and alluring him into the paths of virtue and of happiness, by every consideration which can influence the understanding, excite the imagination, and affect the heart: and to the second, the philanthropic office of seconding the benevolent intentions of Providence in the administration of human affairs; of diffusing widely and equally, the advantages of social union; and by the study of his organization, and of the circumstances under which he is placed, of modifying the political order, in such a manner, as to elicit and encourage the free exercise and improvement of those principles, moral and intellectual, implanted by nature in his species: it is not less committed to the last, by the same course of studies, to “minister to the mind diseased,” to “pluck from the memory a rooted sorrow,” and by the employment of his recuperative means, to restore it to the possession of those privileges, and the enjoyment of that happiness, which it is the aim of the foregoing to bestow and to preserve.

It is unnecessary to dwell now upon the influence of medicine or intellectual philosophy in general. We shall have occasion to examine the subject hereafter; when the relation will be more amply discussed, and the things which are Cæsar’s be given unto Cæsar. Suffice it to say, medical men are looked to now, more than any other class of philosophers, to fill up the desiderata which remain to be supplied. It is from them, in an especial manner, that the world expects a satisfactory elucidation, if such be attainable at all, of the two following inquiries, viz: to what extent are the operations of the mind dependant upon the organization, forces and conditions of the body? and what is the nature and degree of the influence which intellection exerts upon the phenomena of the organization?

No one doubts the relation of Medicine to Physics; for every thing which exists, living and inorganic, are subject to its laws. They are all affected by attraction, repulsion, weight, motion, and the like. Man, in fact, is a *physical*, no less than an intellectual and moral being; and the very struggle of life consists in repelling the tendency which these laws have to dissolve his organization. It has, accordingly, been thus defined. Where indeed, except in his composition, shall we search for such a system of mechanical contrivances?

Where find such pulleys, and levers, and other moveable apparatus? What in these respects to be compared to the human hand, to which has been ascribed, the *cause* of his rationality? Where such wonderful displays of hydraulicity, as the gently heaving and respiring chest? Where such acoustic contrivances, as the listening ear? Such an optical instrument as the soul-reflecting eye? or organ of sound, as the human voice divine? or of speech, the noblest characteristic of humanity?

To this head belongs the solution of the principles involved in cupping, in the use of the hydrometer, barometer, hygrometer, thermometer, rain guage, electrical machine, and galvanic battery; all of which the profession at large are in the daily habit of employing for purposes of meteorological observations, or in determining the laws and conditions of the air which preside over the phenomena of health and disease: as well as for other medical or surgical purposes.

Chemistry deals with the minuter changes effected by the laws of affinity and repulsion among the atoms or ultimate particles of bodies in general. It includes within its power, both of the kingdoms of nature—the animate and the inanimate. By its agency, the physiologist explores the very *elements* of the organic solids and fluids; ascertains the means by which their inorganic individualities are maintained; examines their mutations before and after assimilation; their conversion into food, into chyle, into blood; the acration of the last; its products, the secretions, and excretions; and the final transformations of these, at their restoration to the great magazine of nature.

To illustrate the influence which medicine, through its votaries, has had upon the two preceding branches of research, it surely cannot be necessary to recite to you the leading names in our science, of Stahl, and Fourcroy, and Bertholet, and Black, and Marcet, and Thompson, and Wollaston, and Dalton, and Turner, and Arnott, and others.

The next consideration is with that of natural history: and here, it is not only necessary, but circumstances will admit of our being brief. Not that the subject is in anywise uninteresting, or is incapable of equal simplicitude of illustration, but that it is so plain, as not to require it.

Under this designation is commonly embraced mineralogy, botony, and zoology. In considering it, I shall include, also, comparative anatomy. They present themselves to us in a *two-fold* point of view: 1. As furnishing the objects of experimental or comparative physiology, and the consequent analogical deductions, which have been drawn from them; and 2, as the three great kingdoms from whence are derived our prophylactic and remedial means. We cannot consider them in detail. Their relations are too numerous to be made the subject of our concluding remarks. The study of the phenomena presented by botany and zoology, is one of great extent; and with reference to life itself, the end and aim of medical science, leads us through a long survey of organized existences. It conducts us from the lichen, covering the mouldering rocks, or the structure of plants so minute, as scarcely to be discernible to the naked eye, fixed to their native spot, and doomed, in the language of the poet, there to “draw nutrition, propagate, and rot,” along a chain of indeterminate links, to Man, whose extension over the earth is universal, whose mind, though finite, is gigantic, and susceptible of such illimitable improvement, as well may actuate us in contemplation of what he *has*, and is *capable* of accomplishing, to exclaim in the words of the immortal bard of Avon, “What a piece of work is man! how noble in reason! how infinite in faculties! In form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a God! the beauty of the world! the paragon of animals!”

Digestion, absorption, clylification, sanguification, acration, nutrition, secretion, excretion, with their attendant phenomena, increase and decrease, maturity, age, decreptitude, decay, dissolution and candaver, and reproduction, are functions which are common to both kingdoms—vegetable and animal:—and to be thoroughly understood, should be examined under all the modifications of which they are susceptible from corresponding attractions of structure. Studied with reference to such an extended scale, all animete nature sheds its rays upon the human œconomy; and comparative physiology is made to diffuse a strong, though borrowed light, upon the analogous phenomena of organization, as they are exemplified in the

most exalted of the races. To determine the laws of the animal economy, from facts derived from *one* of the genera alone, would be, as Mr. Lawrence has appropriately observed, like writing the natural history of our species from observing the inhabitants of a single town or village. As our observation of the living races, is wider and more expanded, as the varieties of organization supply, in our investigation of each particular function, a larger proportion of materials for analogy, comparison, and contrast, the principles of physiology are laid broader and deeper, and the superstructure rests upon a more lasting and solid foundation. Here, is properly the field, in which, without liability to the imputation of unphilosophical research, or unprofitable labour, we may indulge the spirit, which seeks to discover the hitherto hidden actions of our frames, or the uses of those organs and of parts, which have, as yet, bid defiance to the interrogations of physiologists. Here, is properly the field, in which, under certain qualifications, philosophers are permitted to extend their observations and deductions from the ascertained to the unknown; and to reason, from species to species, with an approximation to the verity, which flows from a like exercise of the process, from individual to individual. Comparative anatomy, especially, has been the favourite pursuit of almost every individual who has distinguished himself in physiology. This is well known to have been the fact with Hunter; who has enriched the metropolis of England with *one* of the most extensive museums, as well as the annals of this latter science, with the most numerous, as well as some of the most important facts, illustrated therein, that are to be found in any country. And it is well known also, that, through a devotion to the same studies, and by analogous means, Harvey demonstrated the circulation of the blood; Asselli the existence of lymphatic vessels; Rudbeck, Bartholin, and Pecquet, the thoracic duct, as well as the fact of its termination in the venous system; Hoffman, the excretory duct of the pancreas; Stenon and Wharton, the ducts of the salivary glands; De Graef the ovaries; and their relations to the germs; and Malphigi, Volcher, as well as numerous others, the developements which successively attend the embryotic being. It is to the study

of this branch of human inquiry, indeed, that physiology is indebted in the greatest degree, for the two last centuries, for the facts and inferences which have so much enriched its pages. Hence we may truly say, with the felicitous Buffon, that were it not for *animals*, the nature of man would be still more incomprehensible.

Connected with dieting and *materia medica*, natural history offers many considerations, which it would be profitable as well interesting to consider. From plants and animals come all that we consume for food, and much that is administered for medicine. Our bane and physic the self-same earth supplies; at the same time, that the bee, the cochineal, the spanish fly, the mosch deer, and the beaver, furnish ample proof, how bounteous nature has been in the provision of succedanea to the ills that have been consequent upon the fall of our first progenitors.

But, much as has been furnished from the system of vegetables, is there any one present who will say, that these are exhausted? that with the advantages of modern analysis, and the keenness for modern discovery, there is not more, to excite our astonishment, than we yet have experienced? that some new principle, or constituent, shall not yet be detected, which, although it may not prove a *specific* for consumption, or an *antidote* to cholera, shall magnify our controul over these two distempers, and increase the fruition of our present inheritance? Who can venture to assert, that an antidote *may* not be found to the poison of the viper? or, that there are not new triumphs awaiting the activity of the labourers in this field, which shall crown their efforts with success, e'en o'er the pestilence that now stalketh over the earth, and transmit their names, in imperishable glory to posterity? Has this green earth been *fully* explored, or exhausted of her wealth? Has nature nothing still in store? Has her vast and fruitful womb at length become barren; having nothing which can either add to our comfort, or mitigate the ills that flesh is heir to? Shall investigation cease, or be no longer regarded as worthy of continuance? Or should we not rather hope, with Rush, that at the foot of the Alleghany, or on the banks of the Columbia River, if not on those of the Monongahela or

Potomac, there blooms a plant which shall lessen the fatality, if it does not eradicate the effects, of these unrelenting maladies? The book of nature is open to our view, and the materials of knowledge, as ever, at our disposal. It is for you to take advantage of the profusion with which these are scattered around you; and, aided by the improvements which have characterized and distinguished, above all others, the present era, to direct them to their proper uses, and thereby to perfect the good which it was intended that your powers should produce. To the illustrious names of Gessner, Danbenton, Bonnet, Vallisneri, Camper, Blumenbach, Jurine, Vic d'Asyr, Broussonet, Dumeril, Home; Meckel, Blainville, Lamark, Lawrence, Carus, in comparative anatomy; as well as a host of others, in the three other departments that have been named, it remains for you to add those of your own.

A few words must terminate all that I have to observe on the relations of the Classics. I say nothing of their appropriateness as food or discipline for the mind, at the season of life in which they are usually studied; of the insight which they impart as to the power of language in general and that of using it; of the precision of expression and thought, so inseparably united; the grace, simplicity, terseness, harmony and vigour of taste; the emotions, high resolves, self-devotion, and firm purpose, they inspire; and of all those other excellencies, moral and intellectual, so eloquently dwelt upon by those whose experience qualify them best to judge. It is sufficient for you to know, that if their acquirement is necessary at all to any class of individuals, it is to those who follow the learned professions, and to none more so than physicians. To the last, it is a part of the system of preparation for active life. This, may be, as has been alleged, factitious; but usage at least has made it so; and it is vain to attempt, by any sudden exertion, to change it. As long as the usage lasts, it is requisite, for all who are concerned, to comply with its conditions. For many ages the Latin was the universal medium of communication of the learned, while nearly all of the terms of the art, or of the science, are of Grecian derivation. Hence it is that the larger proportion of the language consecrated to it, has thus, this double origin; and that, those who

are entirely ignorant of them, must find numerous difficulties to contend with at the onset of its study, as well as many others, which, throughout the whole of their literary career, will prove no inconsiderable barriers to the full understanding of the works, that may fall under their perusal. Besides which, it may with truth, as well as suitableness, be remarked, that there is not one, who has attained a lasting reputation, in any one of its departments, who has not exhibited some testimonial of having made them an object of early study.

If a knowledge of the French was necessary in the day in which Gregory wrote, and pronounced it to be so, it is not less so now; for not only has its use become more universal now than then, but the custom has grown among the authors of that nation, the numbers of which have also greatly accumulated, of publishing their literary and scientific productions in the language of their own beloved and enthusiastically lauded France.

The same observations apply to Germany; many of the medical communities of which are not far, if at all behind, their more vivacious neighbours, in the number and intellectuality of their works, or the importance, extent, or variety of their results.

But, gentlemen, you greatly undervalue what our profession has done—misapprehend the extent and depth of its condition, or its relation and influence upon the affairs of the world—if you suppose that what has fallen from my lips, embraces all that might be said in reference to the matters which have at this time been brought to your notice. You have been presented with but an imperfect view of the horizon. The circle is wider far; and there is much which still lies beyond it. Did time or space admit, or there were not just cause to fear that your patience has been exhausted by an effort already too prolonged, I might go on to exemplify others, not less interesting and important.

I might hold up to you the connexion between it and agriculture; show how it has given impetus and direction to almost every branch or division of human industry, through the agency of scientific and literary journals and associations, contributed to the pleasures of music, poetry, painting and the fine arts; and held even listening senates at command. But it is time to conclude,

It is possible that the effect of what has been delivered may be to startle some of you at the magnitude of the objects, as well as the extent of the preparation comprehended in the study; or to occasion some of you to doubt your present qualifications for pursuing it; or the propriety, under present circumstances, of continuing according to the plan you may have laid out for your adoption. Should it drive any of you back to begin where you should at first have commenced, I confess I shall entertain no feelings of regret. This is unavoidable, where a proper sense for your own welfare, as well as that of mankind, is not swallowed up by a criminal and insatiable predominance of avarice, which seeks and thinks of no other than its own self-aggrandisement. When the works of Herodotus, as history informs us, were read, for the first time, by its illustrious author, in the competitions periodically excited by the Olympic Games, the youth Thucydides, inspired by the praises which were awarded to him, wept tears of emulation. Posterity, in justice to his own merits, which were afterwards displayed, enrolled his name on the same durable tablet with that of his predecessor. Cabanis, a name which is inscribed on one of the most luminous pages in the annals of medicine, and whose memory as a philosopher is held in conspicuous remembrance, saw, in the number and diversity of the objects and pursuits entering into the composition of our profession, and in the extensive fields of research which it every where opened to his view, rich and nourishing food only for his actively curious and inquiring mind. He felt that wholesome degree of excitation merely, which is necessary to stimulate us to uncommon exertion. And he, also, has had allotted to him a place within the temple of fame. Numerous others have emulated their example, and received in turn the plaudits of the wise and good. I cannot permit myself to doubt, that many of you are moved by a similar emotion, and that, having equally served your fellow mortals, in your day and generation, your retirement from the world will be not less memorable or glorious.